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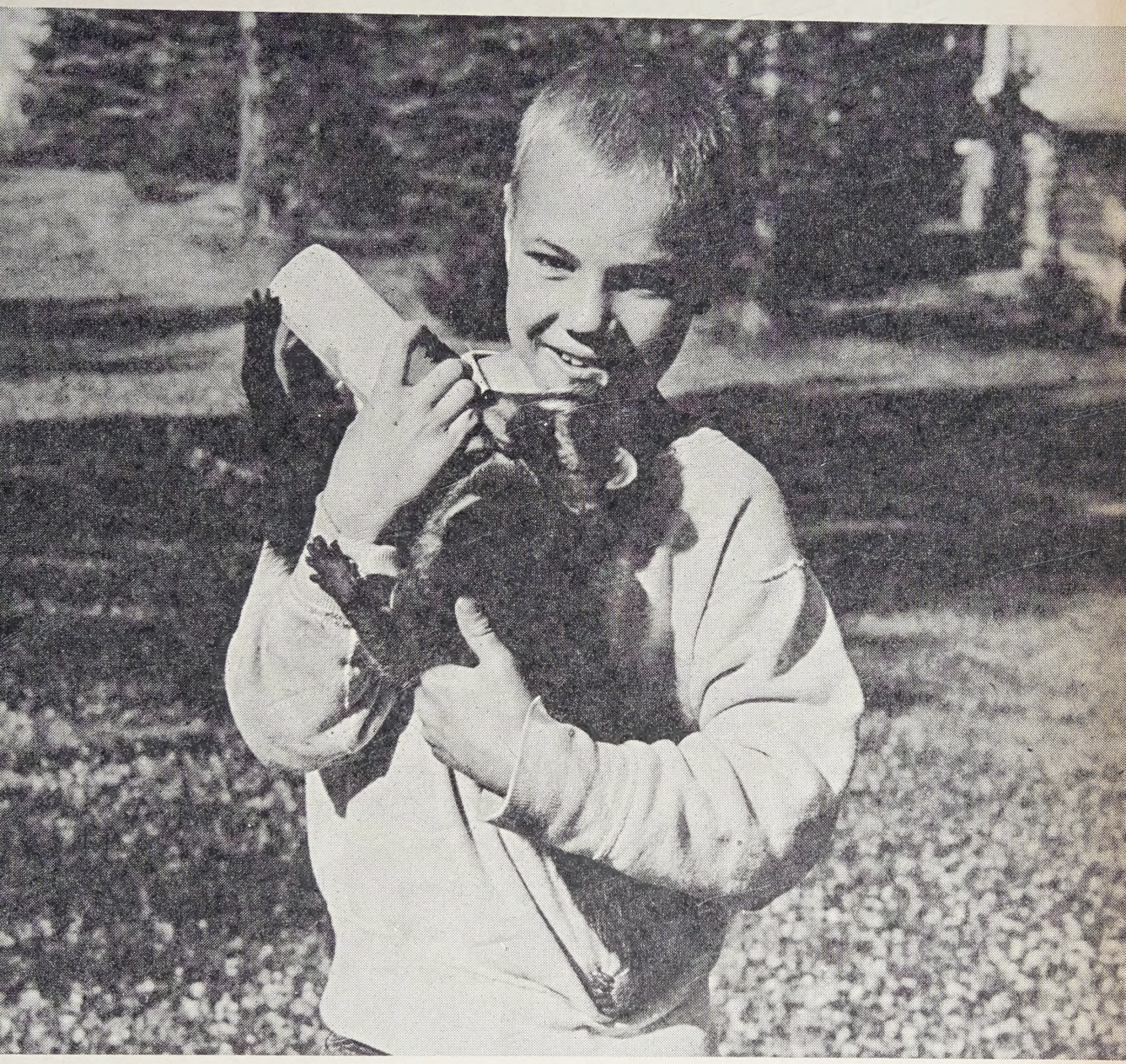

Feeding the pet racoons at Camp Knutson (see page 4)

Inside:

God in the Public Schools

(Protestant, Catholic, Jewish Points of View)

A Chaplain's Lament

Only One Gives Thanks

STANDING ONE DAY by the Chapel, I was weary and ill at ease, my mind wandering idly over the people who check into my chapel and their various pleas.

The things around me sort of faded out of view as their voices again played on my ear: "Chaplain, can you get me a pass?" "Can you get me off parade? My wife is expecting." "My TI doesn't like me. Can you get me into a different barracks?" "Can you help me get out of the Air Force? I don't think that I can take it any longer." "Chaplain, can you . . . ??"

As I hear their voices and see their faces, I find them not in the pews on Sunday, except for maybe one or two. I wonder where the others can be who pleaded so much for God's workman to give them help in time of need.

In thinking of them, another place and another time come into view. Our Lord has healed ten Lepers and sent them on their way. Of the ten, only one returns, the other nine go on their way. Only one returns to worship and give thanks for the healing received.

Only one. Only one.

And again the chapel comes into view and with it, those who enter with their pleas, "Chaplain, can you help me?" Yes, there will be those who come . . . and ask . . . and go their way.

But there is also the one that comes, and asks, and returns to worship and give thanks to God. That is the one for whom I give thanks; that is the one who makes it all worthwhile. And you, as you read this, it is for you I pray and give thanks. You are that one.

See you in Chapel.

By Chaplain Francis E. Jeffery
Reprinted from **Wings**, July 29, 1960

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Dr. Thomas J. Van Loon is D rector of the Department of Re ligion and Public Education c the Methodist Church. Fathe John A. Hardon is Professor c Dogmatic Theology in the Jesu Scholasticate of West Badoc College, Divinity School of Loy ola University, Chicago, Ill. Rab bi Arthur Gilbert is Nationa Director of the Department c Interreligious Cooperation of th Anti-Defamation League of B'na B'rith.

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For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

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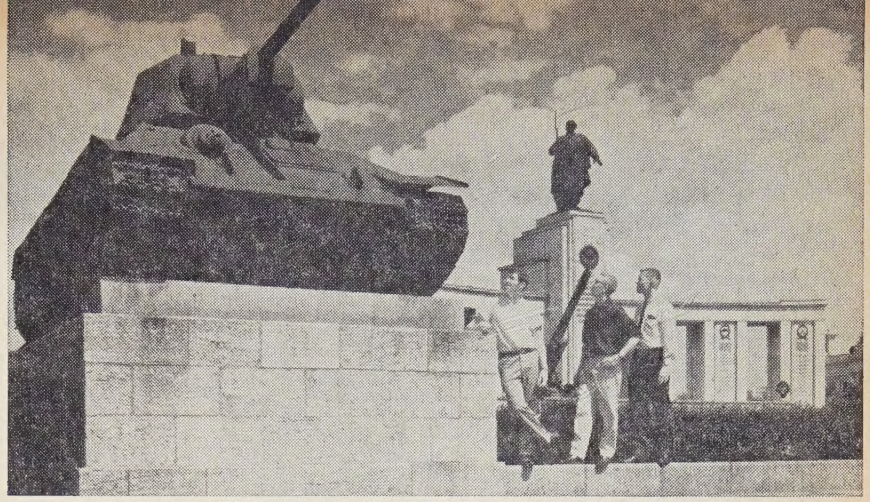
An Unforgettable Experience



Standing before a Russian war memorial located near the Brandenburg Gate in West Berlin are (left to right) Dick McGaughey, Sioux Falls, S. Dak., Bill Stalheim, Garretson, S. Dak., and Gary Earl, Fowler, Colo. This is a statue of one of the first Soviet tanks used to liberate Berlin during the Nazi occupation. It is guarded day and night by Russian leaders.

WHEN THE PLANE carrying the Augustana College Choir group nded in Sioux Falls, South Dak., on ily 20 after a highly successful con- rt tour of Europe, everyone agreed at this trip was truly "an experience a lifetime."

An interview with numerous choir embers made it quite apparent that e high light of the trip was the last id final concert in East Berlin.

Actually, most of the choir members ere small children during the Sec- id World War. Because it was a cent war, many of them have never ne into detail research and extensive udy of World War II. As they aveled throughout Germany, talking many German people, this era of story surrounding World War II, came a vivid and dramatic thing.

It was with a great deal of anticipa- on that the choir traveled through randenburg Gate into East Berlin r their scheduled concert at the arienkirke. Smiles turned to frowns the modern, busy, and exciting city West Berlin faded into the quiet, rlorn city of East Berlin. Rubble as still lying just as it had been for the past fifteen years. Trees and shrubbery growing on the rubble indicated that little had been done to clear the ruins away. The decided contrast between the East and West sectors left the choir both impressed on one hand, and sorrowed on the other. As they drove down Stanalle, the large main street of East Berlin, they noted buildings that were very beautiful, but all alike, a grim reminder of the codification of the individual within the Communistic state.

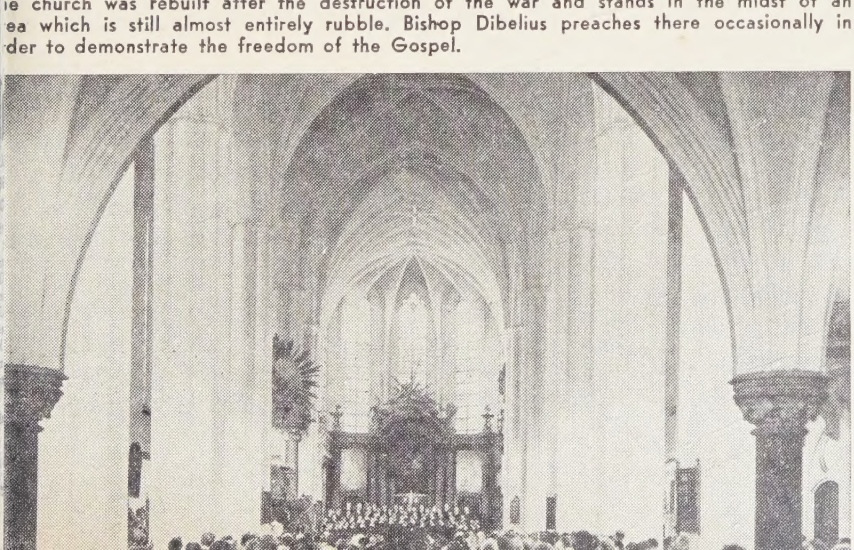
Once in East Berlin, the Augustana Choir became part of a scheduled Monday night organ recital at the Marienkirke (the church in East Berlin). This was necessary because it was the only way the choir could be received. The choir was *not* billed as "the choir from America" and no posters were allowed in order to advertise the concert to the public in general. Personal contact among the church members did a fine job of filling the church. Said Janet Strand, a choir member from Sioux Falls, "They seemed to be even more hungry than most audiences for the type of message that we could bring to them through our songs. The church was beautiful, with the interior painted a pure white. It was one of the most lovely churches in which we sang. As a senior, there could not have been a more wonderful place and way to finish my four wonderful years as an Augustana College Choir member than the East Berlin concert."

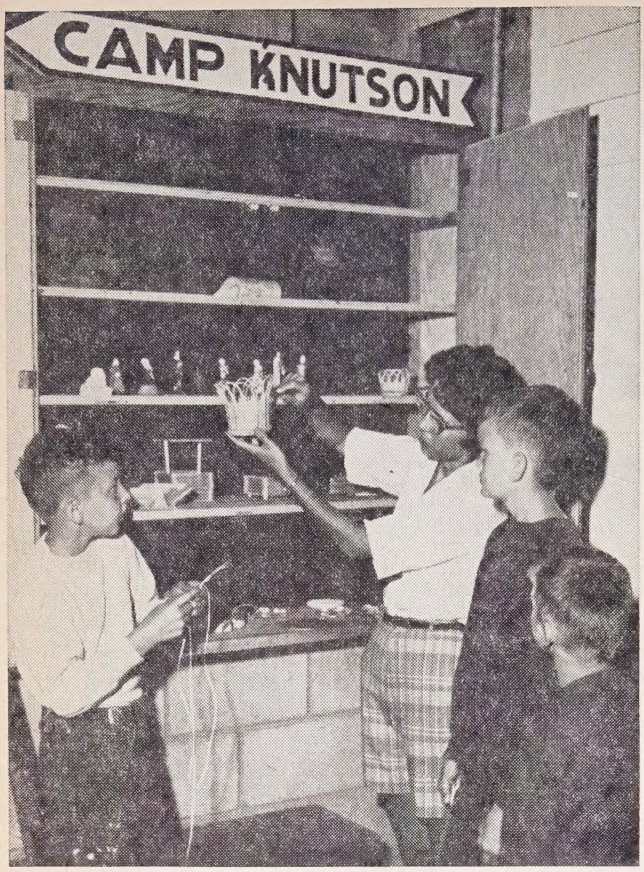
Lyle Rossing, Sioux Falls, president of the Augustana College Choir, and a 1960 graduating senior said, "It was an unforgettable experience singing at this concert in the Russian Zone. It brought out more vividly, the meaning and importance of our faith while emphasizing the greatness of our democracy."

Eunice Rossing, Lyle's sister, who will be a senior at Augustana College next fall had this to say. "People in the audience in East Berlin sat with tears streaming down their faces, which indicated to us that we had reached their hearts as well as their hearing. They seemed so appreciative of our entire program. I think this was a wonderful climax to our choir tour."

The Augustana College Choir under the leadership of Arnold Running, left on the European tour May 31. They traveled throughout Norway and Germany singing numerous concerts in cities along the way.

ie Augustana College Choir sings in the Mariankirke—a famous church in East Berlin. ie church was rebuilt after the destruction of the war and stands in the midst of an ea which is still almost entirely rubble. Bishop Dibelius preaches there occasionally in der to demonstrate the freedom of the Gospel.





Experiment

The neglected . . .
The unfortunate . . .
The deprived . . .
The handicapped . . .

These are the four classifications of children to be served by the 45-acre Camp Knutson dedicated last month by the department of charities of The Evangelical Lutheran Church.

The four classifications were set down in the will of the late Congressman Harold Knutson of Wadena, Minn., who gave the property, his former summer home, to the church in 1953. It is located between Lower Whitefish and Big Trout Lakes, 30 miles north of Brainerd, Minn.

For the past seven years the Church has been improving the property of the camp by adding dormitories, a dining hall, and other facilities. On August 7 it was formally dedicated in rites conducted by Dr. A. E. Hanson, president of the Northern Minnesota district of the ELC.

One of the speakers at the dedication was Dr. Magnus Dahlen, director of charities of the ELC. Later in the day the camp dining hall and assembly building was officially named "Magnus Dahlen Hall" in honor of the man under whose supervision the camp has been developed. The camp itself is officially named "Jeanette Holm Knutson Camp" in honor of Congressman Knutson's mother who died in 1925.

The summer program of the camp has also bee extended each year to include more children wi special needs. For the past four summers the cam director has been the Rev. Mark Ronning, a 1960 gra uate of Luther Theological Seminary, who will becom pastor of the Lutheran Church in Ettrick, Wis., th fall.

The camp season this summer began June 9 a ended August 31. Included in the groups who we served by the camp were children from five Luther children's homes, a group of mentally retarded childr enrolled in Lutheran special Sunday schools, unde privileged children from the Plymouth Youth Cent in North Minneapolis, a group of young people fro the Latvian Lutheran Church in Minneapolis and o group of blind and one group of deaf, both sponsor by the Ephphatha Missions of The Evangelical L theran Church.

What happens when these children and young pe ple come to Camp Knutson?

The answer to this question is multiple because t needs of each group are so different. In addition to t camp staff of 10, each group brings its own leaders a plans its own activity schedule to fit its particular nee

Those who come from children's homes of the chur are often from broken or disturbed homes and are need of learning how to live with others. Some measu of progress is made toward this goal at camp each ye according to the testimony of the social workers a staff members who work with the children.

The Latvian children qualify for the camp sin they live in homes that are just beginning to be Am icanized. The camp helps them see an expression Christian living that is not possible in their more stricted church life.

Retarded children also seem to benefit greatly fr the relaxed living made possible by the camp. One the other benefits of this week at camp is the opp tunity afforded the parents of retarded children meet each other and to discuss their common proble Parents come along with these children—the only gro in which this is the case.

A group of some 40 deaf and hard of hearing you sters from several areas of South Dakota and Min sota were in attendance at the camp the week before t dedication when the writer of this article visited t camp.

ristian Living

By William H. Gentz

)ne of the very evident benefits is increased knowl-ge of the Bible and the Christian way of life as group was led in study and discussion by the Rev. M. Thvedt of Faribault, Minn., the Rev. and Mrs. rling Simonson of Sioux Falls, S. Dak., and Mr. wrence Bunde who is spending a year of seminary erneship with the Ephphatha missions.

With enthusiasm that usually has to be expressed sign language these youngsters enter wholehearted-into the program of the camp. Here they find fellow-p and companionship which is a real boon to the eliness that the deaf feel in an ordinary group or n in their own families.

But strangely enough one of the greatest therapeutic grams of the camp for these youngsters is down on waterfront. Some three hours are spent every day the water, gaining confidence and skill in water ing!

For three years now the directors of this period of np have concentrated on this program and they l it pays off. The handicapped person is always be-helped by others and needs as much as anything develop a skill in something which he can do all himself. Waterskiing seems to be admirably fitted this need.

Some are reluctant to try at first, say the camp staff, before the week is over everyone has been on skiis l most of them have become proficient. "The look of that comes over a blind or deaf youngster's face en he stands up for the first time on water skiis is rth all the effort that we are putting into this pro-m," says the Rev. I. M. Thvedt whose sunburned k proved that he had spent many hours in the water at the wheel of the motor boat helping others learn water ski.

Fishing, boating, a craft program, nature hikes, out-door worship and many other activities are provided those children as well as the many others who have d and who will use Camp Knutson in the future.

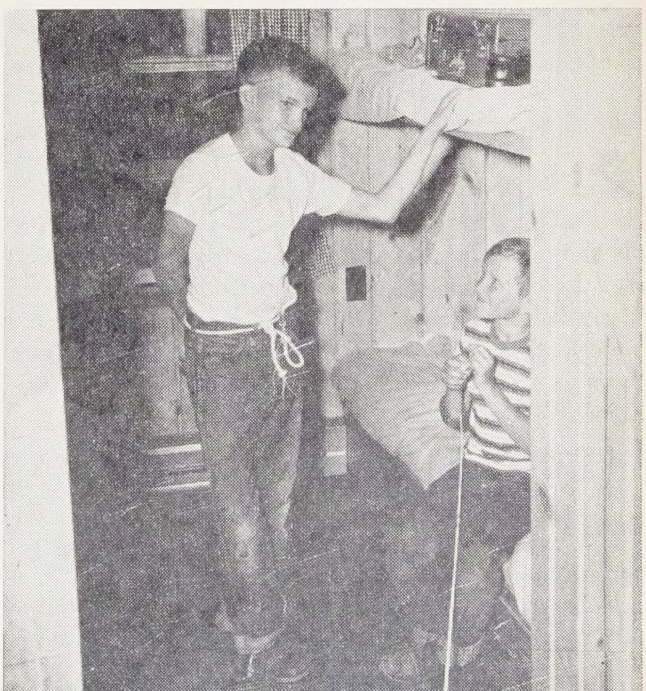
Thus a former summer home for one man has be-ne the means of serving thousands of children with cial needs.

As the program is expanded and developed to reach ers, "the neglected, the unfortunate, the deprived, l the handicapped" through the years will grow in ristian faith and understanding at Jeanette Holm utson Camp.

Working together is a part of camp life.

Above: The handicapped person needs to develop a skill in something which he can do all by himself. Water-skiing seems to be admirably fitted to this need. . . .

Below: Two of the boys talk things over together.



God in the Public Schools

A Protestant Point of View

By Thomas J. Van Loon

In approaching this subject from the perspective of one group in the Protestant faith, I have sought briefly to identify some major factors involved, noting areas of responsibility. These are organized around the concepts, "The School's Setting," and "Experiences of God."

The tax-supported public school is the agency in our society that provides for the formal education of children and youth. The school is not to be identified solely as an arm of the state, although it operates within a framework of law. Rather, it is the creature of our whole society.

Our free democratic society includes much more than the system of law and governmental organization we call the state. It includes a rich variety of purposes, values, meanings and beliefs whose pursuits provide a dynamic community setting for the school and are reflected, in varying degrees, in the schools' program.

One of the most pervasive elements of our culture has to do with religion. It includes not only our grounding largely in the Hebrew-Christian tradition but the multiplying institutional expressions of religion and the increasing voluntary faith-group identification of our people.

Moreover, religion is not simply a concern limited to the individual in his role as private citizen. The state itself recognizes and respects the religious nature of our people (tax-sponsored chaplains, tax exemptions for churches, etc.,) and so interprets state-church separation as not to preclude at least limited cooperation between the two. Most Protestants seem to find this view of separation consistent with both their understanding of what our history has been and what our practice ought to be. For they see our system not as separation with hostility nor separation with indifference; but as separation with cooperation in the sense of sympathetic association in the welfare of our people. This does not mean organic connection between the two, nor does it mean "establishment" of one or more religions.

The school exists to prepare the young for participation in American society. Along with our oft-mentioned pluralism, these are some of the marks of that society which the school cannot ignore if it is to do its job effectively.

It is not the school's function to teach sectarian ligion nor to judge between the rival faith claims m by men in expressing their experience of God. But does not mean that the school should avoid treat religion with understanding and appreciation. It m be helpful to distinguish several aspects of religion note how the school might deal with each.

Characteristically, religion includes three eleme Worship and Commitment; System of beliefs; Code of behavior issuing from and consistent with o worship and beliefs.

True worship cannot be coerced. Commitment m be voluntary. These are distinctly the province of ho church, and synagogue. But in some instances it m be appropriate to verbalize the meaning of these co mitments for individuals holding them where the p pose is to provide needed information or to stimu appreciation.

Where integrity of subject matter or intergr understanding requires, the school should teach ab religious beliefs, not for purposes of advocacy but understanding. How else, for example, can the Re mation, or medieval art, and medieval history be m meaningful?

The point here is that decision should be made marily upon educational rather than religious grou This requires teachers who are professionally compet and sophisticated enough in religious knowledge self-insight to treat the subject with scholarly objecti and not with evangelistic or proselyting fervor.

The public schools should encourage behavior pressing support of moral and ethical values. Happ there is substantial agreement among our people, ligious and non-religious in outlook, about the imp tance of truthfulness, justice, respect for others, ki ness, and so on. The problem arises at the point of multiple sanctions for these values. The schools sho not by emphasis or ommission imply that religi sanctions for these values are unimportant. Teach ought to point out that we hold many sanctions our values. They ought also to indicate that many our citizens, probably the large majority of them, h religious sanctions for them. In so doing, the sch should maintain a climate conducive to the nature commitments made in home, church, or synagogue

Roman Catholic Point of View

By John A. Hardon

THE CURRENT PROBLEM of racial integration is minor compared with the more critical need of integrat- religious values in the standard curriculum of the olic schools. Yet both issues have this in common t after almost a century of neglect they are hopefully the way to solution.

Religious integration has three obstacles of prejudice. st radical is the strange theory of religion that in- led some educational circles. When John Dewey ote, "Any activity pursued in behalf of an ideal end inst obstacles and in spite of threats to personal loss ause of conviction of its general and enduring value, religious in quality," he arbitrarily removed the ac- tance of a personal deity from association with re- on and appropriated the traditional name for his n brand of naturalistic humanism. A second obstacle es from the nature of our pluralistic society in the ited States.

Against the shapeless humanism that influential edu- ors are propounding, religion must be defended as sum-total of all the principles and laws that govern responsibilities to God. If we examine the religious tors which are intrinsic to the public school cur- ulum, what do we find? What does religion mean in aucer, Shakespeare and Milton; or in history, in religious institutions of nations, in the origins of Jewish people and Christianity, the rise of Moham- danism, the Crusades, the Protestant Reformation, migration to America in search of religious free- m? Their common element is always belief in a preme Being who controls the happiness of men and ermines their future destiny.

Less radical but more common are the fears of church- ers that religion in public school threatens their de- minational status. Here a careful distinction should be de between ideas that are basic to all religious systems d formal sectarian instruction. Certainly grave limita- ns are imposed on the teaching of religious values tax-supported institutions, arising from a heterogene- student body and the civil law. *But limitation is not nination!*

Does religion in public schools contradict a legitimate aration of Church and State? The simplest approach this attitude is the direct one. In all frankness, what those who raise the objection opposed to? Not the aration of every kind of philosophy from the civil vernment, or the removal of all belief from public ication. That would be the end of civil government, d of the public schools, since neither can operate hout some basic principles, even when (as under mmunism) they are openly godless. The object of reproach is the religious system one dislikes. It may be Christianity or Judaism, the Catholic Church or Protestantism, but normally the irritant will be a theistic concept of life.

While fully conscious of the practical difficulties, sincere believers do not oppose religious integration in the public schools. They see that other religions besides their own give allegiance to the same Creator and Master of the universe, and they are too familiar with the tragedies of history to want American youth to dissociate education from dependence on God.

A Jewish Point of View

By Arthur Gilbert

IT IS RECORDED in the Book of Exodus that when Moses asked the Lord by what name He should be made known unto the slaves of Egypt, the Lord answered, "Ehyeh-Asher-Ehyeh"—I Am that I Am. The rabbis understood this to be an assertion of God's being, uncircumscribed by any description or definition of His particular nature. This very assertion, however, had significance only as a statement of a philosophical principle, but it was understood as a concrete manifestation of the role of God in history. For on the inspiration of this revelation Moses assured the people, "His everlasting faithfulness and unchanging mercy will more and more manifest themselves in the guidance of Israel."

This faith in the existence of God and in His special role as Author of history and Guardian of Israel has always been central in Jewish thought. It has been communicated from generation to generation through the reading of the Torah, in the recitation of prayer, and by the celebration at home and in the synagogues of those historic occasions on which God made Himself manifest to and through His people. Yet significantly the Jews have always been reluctant to define the nature of God narrowly and specifically. Nor do they insist upon the acceptance of any definition or creed the affirmation of which is necessary for salvation. The rabbis, for example, taught regarding him who cannot articulate a belief in God, "Let him act as though he believed in God and he will be judged by his works."

"I Am that I Am" remains therefore a formulation of God's being that enables each person, each people, each generation to arrive at an understanding of God and His will, each in accordance with its capacity and peculiar experiences. Ultimately Jews believe man will be judged not on his articulated expression of faith, nor by his particular definition of the divine, but in

(Continued on page 17)

The Search for a Town

By Alex L

An international motion picture crew climbed the water tower on the top of a high hill in Northern Germany to shoot a sequence of pictures.

The cameras caught a train puffing across a narrow land tongue between two lakes, pulling into a little town of red-tiled buildings, passing the church that is at the town's center, running past a police van in which communist police were taking the Lutheran pastor of that church to interrogation and imprisonment—all in just the manner suggested by the script.

The shots will serve as the opening scenes of the new Lutheran Film Associates motion picture tentatively entitled, "In My Father's House." It is being produced by Lothar Wolff of Louis de Rochemont Associates of New York, who made the *"Martin Luther"* film.

The film, written by Allan Sloane who also authored *"Martin Luther,"* is about the struggle of Christians in East Germany, and is being produced only ten miles west of the Iron Curtain.

The location is Moelln, a little town built on a peninsula jutting out into the blue lakes. The ancient buildings of the town, with their high, medieval gables, have grown upwards from the water, encircling and embracing a hill on which a very old church points its patinaed steeple straight towards the heavens.

This sight it was that met producer Wolff and Lutheran Film Associates executive secretary, Robert E. A. Lee, when they traveled in Germany looking for a town that would resemble those East German towns where, today, Christians living under an atheist regime suffer anguish, pressures and imprisonment.

The Church of St. Nicolai

In Moelln they saw no police vans moving up to the court house, of course, nor did they hear of pastors being arrested for preaching God's word. But they saw the romantic lakes that surround Moelln on three sides, and cobblestoned streets that are surrounded everywhere by ancient red-brick and wickerwork buildings.

What they noticed above all was the Church of St. Nicolai, which has been standing on the hill between the lakes for more than 750 years and thus, even in Germany, which is so proud of its many old churches, attracts tourists and historians from far and wide.

It is a church built between 1194 and 1230, and, e for minor repairs, no rebuilding has been done the older church was expanded in 1497.

There are murals in this church dating from 13th Century, and there is a unique baptismal from 1509 that will play its "part" in the film now b made by 20th Century Lutherans.

And this kind of a church was just what the pro tion men were looking for, since the film they making is about the church's role in 20th Ce East Germany, whose atheist rulers think the ch should have no role at all in their Marxist society

The Town Is Found

It is a film about a Lutheran pastor who com the East German town of Osterstadt where the munist police van has just carted his predecessor i ministry off to prison.

It is even more about the pastor's 15-year-old son wants to become a musician, yet knows he ha chance to get a proper education unless he denie father's faith and embraces the atheist teachings are poured into him and his fellow students at town high school.

Thus the ancient church in the center of the -year-old city, the red brick school building, the hall which has stood next to the church since and the 20th Century steel mill that has been at the town's outskirts—all are necessary backgro for the depicting of a highly personal, dramatic of spiritual conflict in Germany.

To find the right town for this purpose, the proc and Lutheran Film Associates did, by no means, on luck only. Like the writing of the script, like casting that took the producer and the director New York to London, Paris, Berlin and Hamb so the search for a proper location was led with p taking care.

When adequate studio facilities had been secure Hamburg, a studio photographer was sent out to r still photos of dozens of towns all through the n eastern part of Germany, just to see how the s might fit into the film.

He took scores of pictures in each town that st his eye as suitable, and every photo was sent to

(Continued on pa

Editorial...

Time r Sober ommon Sense

he most disquieting aspect of the so-called "Roman Catholic question" as it relates to the present presitial campaign is that it has seemingly been removed n the area of sober common sense to a position so tionally super-charged as to be downright danger.

Had we needed proof of this (which, unfortunately, we did not) such proof was supplied by letters we have received since Pastor Bergquist's article, "The Lost Dimension in American Politics," (August 9) appeared.

ew articles have been more carefully scrutinized this office than that one before it was decided to ept it. It is the boast of this paper that never in its ory has it taken a position, editorial or otherwise, or against a candidate for political office, and we e no intention of doing so now. It was the conred opinion of the editor and the associate editor ho, incidentally, do not belong to the same political ty) that the article was non-partisan, carefully pred, and objective. On that basis it was published. actions to it have been of such a nature as to fortify growing conviction, already stated, that discussion he Roman Catholicism of one of the candidates has n removed from the field of objective consideration he emotional and subjective.

Our intention in this editorial is not to discuss the rits of the question. Whether we shall publish any cles or editorials of that nature, we do not at present w. That is not important at the moment.

here are a few common sense comments which we feel should be made. They are based on extensive ding of periodicals, particular religious, as well as the correspondence which comes to our desk.

irst, let's beware of extremism! We do not know at type of utterance bothers us most: rabid antiholic, equally rabid pro-Catholic, or violently parti- in the political sense. And please believe that we ive plenty of all kinds. There have been times when have felt like leaving our desk to wash our hands r we have handled some of the letters on this sub- which have come to us. Surely, extremism borderon fanaticism should be beneath people who want e considered Christian.

econdly, can we not become clear that opposition to the election of a Roman Catholic to the presidency is not necessarily bigotry? We address that question, not to our Roman Catholic brothers and sisters (few of whom will read this), but to our own readers, the vast majority of whom are, naturally, Lutherans. It is simply not true that many of those who look with grave doubts upon the wisdom of electing a Roman Catholic to our highest office are thereby revealing their bigotry. Their convictions are based upon their understanding of history; upon study of the politico-religious system which is Roman Catholicism; upon knowledge of the experience Protestants have had and are having in Catholic-dominated lands; upon their knowledge of Catholic doctrine.

They have a right to their opinion, and a right to express it. No one, Protestant, Roman Catholic, or of no religion at all, can deny people a right which is so inherent in our entire American system.

Thirdly, let those who express opinions be sure that their motives are pure. If a man's religion is to be made the whipping boy of an opposition which is purely political, that is tragic. Contrariwise, if a man's religion is to be an incentive for voting for him, that is equally tragic. If a man's religion is to be made an issue at all, then let that issue be frankly and fairly stated, and let it be debated on an objective and decent basis. If that cannot be done, better leave it alone altogether.

We are frank to say that we wish the American people had not been forced to face this issue now, in a time when there are so many acute problems, domestic and international, involved in the choice of a President for the next four years. However, the issue is before the people now, and so it will have to be faced. Only, as far as Christian people are concerned, whatever stand they take, let it be taken like Christians.

Fourthly, may we throw out a suggestion for a line of thinking which deserves more attention than it has been receiving? It is addressed in particular to those who have serious and sincere questions about the place of Roman Catholicism in American life. To them we somewhat tentatively address this question: May it be that this question of whether the coming election shall or shall not place a Roman Catholic in the White House is rather incidental to another, or several other, problems? For instance, the whole area of separation of church and state; public support of parochial education; and so on. May it be that the approach of the Lutheran World Federation, of intensive and objective study, is more farsighted? We merely ask.

Correspondence

Why Ironical?

► Why is it ironical that a Lutheran should nominate a Roman Catholic for the presidency? Do we believe in the Constitution which clearly states there is to be no religious test for public office? Do we ask whether a candidate pledges himself to support the Constitution and whether in his past actions and words he has supported the Constitution?

Since Mr. Bergquist seems (by implication at many points) to fear having Mr. Kennedy, a Roman Catholic, for president, perhaps we should ask Mr. Bergquist to make his fears explicit. What could Mr. Kennedy do to impair our proclaiming the Gospel if he were President of the United States? He has publicly stated many times his belief in the Constitution and in the importance of the separation of church and state, that he does not believe in public aid for private or parochial schools, that he would not send an ambassador to the Vatican. And if he should want to do so, could he? Doesn't Congress have to enact laws, and don't all ambassadors have to be approved by the Senate?

I personally feel that because of the existing concern many people have about a Roman Catholic being President that his actions would be extremely closely scrutinized and that the possibility of his favoring any religious group would be much less than if he were a nominal Quaker or a member of any other Protestant group.

Lastly, are we to judge Mr. Kennedy and all men on the basis of what they do and say they believe, or are we to pre-judge them on the basis of their color, their race, their sex, or their religious affiliation? Specifically, what action has Mr. Kennedy engaged in in the past forty some years that would indicate that he would not support the constitutional provision of separation of church and state or that he has used his office of congressman and senator to the advantage or disadvantage of any group, or has in any way in the past attempted to or succeeded in any way "hindered the free course of the proclamation of the Gospel"? What is the evidence? Or are we pre-judging him and practicing religious prejudice? . . .

K. Lutterman
Northfield, Minn.

The Lost Dimension

► The author is to be commended for his interest in a much-neglected subject, namely, that of the influence of religion in American politics. He is also to be commended for his effort to present both sides of the Protestant attitude toward the possibility of a Roman Catholic president.

As a life-long Republican I will actively work for the defeat of Mr. Kennedy. However, I will do so because I believe in the precepts of our party so ably presented in the keynote speech at the Republican convention by Dr. Walter Judd. To work against Mr. Kennedy merely because he is a Catholic is a most serious indictment of our form of government.

The author states, "My disillusioned conclusion is that . . . religion played nothing but an insignificant and sometimes dishonorable role in the convention." I would add that religion often plays such a role in politics in general. This subject is far too comprehensive to be dealt with in one brief article. Nevertheless, when we as church members continue to think of politics as a "dirty word" and when we continue to shirk our duties in our two-party system of government, religion will continue to play "an insignificant and sometimes dishonorable role." We must keep in mind that *we* are the government and that if we want the conventions changed or any part of government changed *we* must take the necessary steps and do the necessary hard work to get the changes made. . . .

To steal a phrase from the author, my disillusioned conclusion is that religion plays an insignificant role in American Politics because we, as members of Christian congregations, to work in our parties. We fail support them with our time and money. We merely "rib" dedic party workers because they d "spend their time more profitabl Many clerics and laymen behind Iron Curtain know how impor political philosophy can become how one can lose his right of citi ship by default. A Hitler, a Karl M a Stalin, and a Khrushchev origin gain their power because the majo of the party faithfuls (or unfaithf in the country allow them to. . . .

A. J. R. Stueland, M.
Mason City, Iowa

No Heresy Intended!

► The "not" should be remo from the sentence of Luther, "Rev tion is not bound to a certain ti place, source, race, city, and pers in your July 12 account of my M lenberg address. The fault was RNS release. Dr. Edgar Brown rep ed it correctly in *The Lutheran* f his own notes and I am sure you want to help extricate me from heresy!

Thank you for the recent feat review of my book.

(Dr.) Martin Marty
Chicago, Ill.

Released Time in Wisconsin

► Because it is the privilege and d of church people to concern themse with constructive and positive legi tion, you are urged to ask the ca dates for public office, especially th seeking seats in the Wisconsin Ass bly and Senate, if they would supp a Released Time bill or would in duce one themselves into the 1 Legislature. Wisconsin is in a v small minority in its position on leased Time. Forty states already h Released Time laws, and only other state has had its attorney g eral declare it to be illegal. Many l yers, including some of the past torney generals of Wisconsin, h stated that they believe it is legal Wisconsin, as has been the conclus of the United States Supreme Co Some of the states which practice

ied Time have constitutions very nilar to our own. . . .

Refer to the May 3, 1960 LUTHERAN RALD for further information on this bject.

MRS. ARTHUR LAABS
Curtiss, Wis.

eeded: Simplification, Not Amplification

Would it be "proper" for me, a man, to express at least an inkling my opinion on a possible revision our new hymnal and Order of Wor-p, a subject so well expressed by e Rev. Johannes Hoifjeld in your igust 9 issue?

I am sure that an overwhelming mber of us have yearned for a nplification of the forms of our wor-p rather than the great amplifica-n which we find in the new Order. very much prefer the simpler forms worship—they seem more sincere. Mere criticism of the efforts of that mmittee, which was tremendous, is t intended. Rather, now that the bject has been brought out into the en, it would seem appropriate to ve ample expressions from us who ust follow those instructions. Much od, for the benefit of our church well as the congregations them-ves, would result, I'm sure. . . .

EDGAR I. SYVERUD
Dagmar, Mont.

apital Punishment— Nuclear Warfare

In a letter published in your Cor-spondence section, August 9, 1960, e Bible is again brought to the de-nse of capital punishment. It may well to point out that a good princi-e of Biblical interpretation is to read e Old Testament in terms of the ew Testament and to see the entire ble in terms of Jesus Christ. The me method of Bible reading, which nds Biblical support to capital pun-nment, can be used to support every-ing from slavery to concubinage Exodus 21-23 etc.).

There is something "new" in the ew Testament, and Jesus' life and ath speak a loud affirmation of his ords, "You have heard it was said . but I say to you" (Matthew 5). If some can imagine Jesus nodding assent to the executioner at San Quentin, they have a far better imagination than I do. If this seems to force a choice between being "Biblical" and being "Christian," then let us be "Christian." For only in doing so, can we be truly "Biblical. . . ."

It is my hope that one day soon, we will regard capital punishment in the same manner we now regard slavery.

All of this also relates to the far more important question of the Christian conscience and nuclear warfare; can the Christian conscience support such widely accepted proposals as "pre-emptive war" and "instant massive retaliation"? Does the Cross of Christ say anything about the "right" of a country to murder millions of its enemies, even in self-defense? May it be that the judgment of Christ falls not only on those things of which we are ashamed, but also on some things of which we are proud?

(The Rev.) LOWELL O. ERDAHL
Farmington, Minn.

Also "A Concerned Lutheran"

► Roman Catholics are taught that Christ is truly present in the Sacred Host on the altar in a Roman Catholic church. Hence, to the Roman Catholic the church which he attends is a place where God is truly present in a special sense. However much we may disagree with this particular Roman Catholic teaching, if we visit a Roman Catholic church we shall see a reflection of this teaching in the quiet behavior of those who come to Mass or to pray individually on weekdays.

On those rare occasions (funerals or weddings) when a devout Roman Catholic is permitted to attend a Protestant service, and he finds people about him chatting with one another instead of praying, can we blame him if he goes away from that Protestant church confirmed in what he has been taught: that only in the One, True, Holy, and Apostolic Roman Catholic Church is the sanctuary a place of worship, hallowed by the very presence of God?

We cannot expect reverence in our church from children or adults, until we *adults* treat our church as the house of God, and not as a mere meeting-house. This applies seven days a week. Reverence for the sanctuary is not engendered where the pastor and other church workers shout or call to one another across the "sanctuary," come loping through it in abbreviated sports attire, or stand in front of the altar to tell a funny story. . . .

I have been in many Lutheran churches where there is a quiet and reverent atmosphere before the service begins, where one has the feeling right away he is in the Lord's holy temple, indeed. And, yes, I have also been in Lutheran churches where verbal observations are made on what sort of hat Mrs. Olson is wearing or how many eggs Mrs. Johnson's Leghorns produced the past week. . . .

ERLING ROLFSRUD
Alexandria, Minn.

Where Was Malmin?

► In our new red hymnal now in vogue, I have sought in vain for a sweet little hymn which through many years has often brought consolation to me.

When I see how many of my compatriots have achieved fame and fortune while I am left without, verses one and two have comforted me:

Give me a calm, a thankful heart,
From every murmur free.

When I find myself on a crowded highway and I am aware of the dangers inherent in the terrific speeds we employ, the third verse of the hymn comes stealing into my thoughts:

Let the sweet hope that Thou art mine
My path of life attend;
Thy presence through my journey shine,
And bless its happy end.

It is hymn No. 473 in my old hymnbook which now, alas, is much tattered and torn and will soon be relegated to the limbo of all forgotten things.

And it is then, to myself, I paraphrase the words of Sir Walter Scott and say:

And where was MALMIN then?
One blast upon his bugle-horn
Might have put it back again.

GEORGE A. REISHUS
Minot, N. Dak.

Our Elder Churchmen

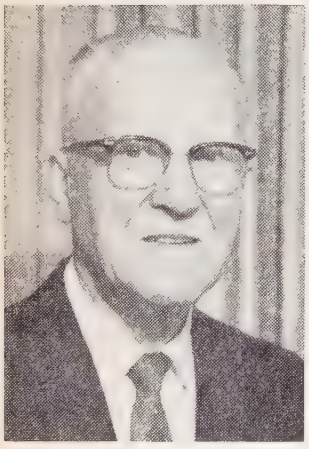
N. J. Aadland
Eagle Rock, Calif.

Last June fifth, Pentecost Sunday, the three Churches that have united to form The American Lutheran Church began a Year of Jubilee. This concept of the Year of Jubilee is borrowed from the festival year that was celebrated every fifty years under the Old Testament theocracy.

This year the pastors whose pictures appear on these pages are celebrating the fiftieth anniversary since they were ordained. In a sense we may regard them as our ELC Jubilee pastors. The Church thanks God for them and for their wives. And I am assured that in many parishes in our Church there are hundreds of people who praise God that His Word reached their souls through the proclamation of these men.

For each of you Golden Anniversary pastors and those who have pushed beyond the fifty-year mark of your ordination, we pray that you may own continuing proof of Isaiah's promise, "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee."

Fredrik A. Schiotz
President, ELC



L. O. Anderson
Muskegon, Mich.

51st Anniversary

Martin Anderson
O. C. Brenna
J. N. Brown
H. S. Fauske
Ivar Havneros
J. J. Jacobson
C. C. A. Jensen

52nd Anniversary

H. M. Aanestad
P. C. Danielson
M. W. Halverson
Oscar Hellestad
B. A. Johnson
C. L. Jothen
J. N. Midtlien
A. S. Running
Jersing Thompson

53rd Anniversary

Herman E. Baalson
A. E. Distad
E. C. Eid
T. F. Gullixson
K. G. Hattlen
O. M. Norlie
R. O. Sigmond
A. N. Skogerboe
J. A. Westberg

54th Anniversary

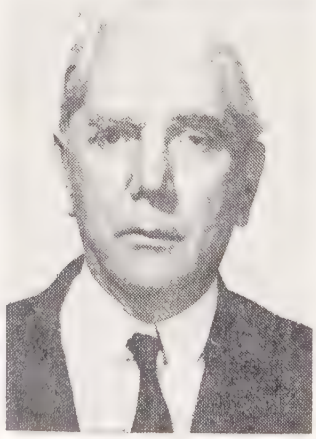
A. B. Bergh
Olaf Borge
G. M. Bruce
J. L. Drage

H. T. Egedahl
Adolph Egge
J. R. Lavik
H. M. Mason
C. G. Naeseth
C. H. Norgaard
Olof Olson
George Shurson
C. S. Thorpe
J. O. Tweten
J. O. Wangberg
N. M. Ylvisaker

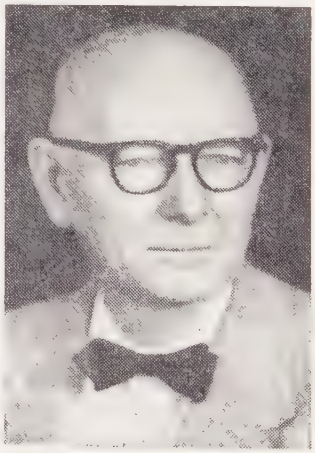
55th Anniversary

Olaf E. Eger
G. O. Mona
T. P. Neste
H. T. Noss

A. H. Belgum
Minneapolis, Minn.

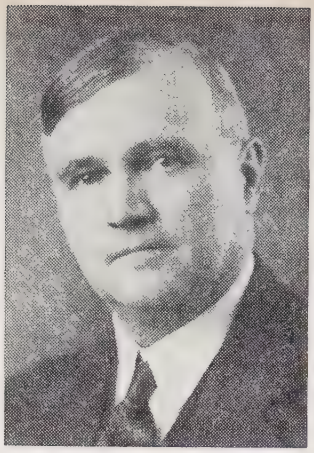


Andreas Bersagel
Staten Island, N. Y.



E. B. Christophersen
Pigeon Falls, Wis.

P. J. Mykland
Enderlin, N. Dak.



Martin Lien
Montevideo, Minn.

Joseph Johnson
Kalispell, Mont.

. K. Preus
M. Skindlov
Sovik
G. Tjomsland

Anniversary
Serven
. Erikson
W. Landahl
Redal

Anniversary
. Dahle
K. Hartmann
Hjortaas
. Holman
Lysnes
. Njus
Shefveland
Sigmond
A. Stub

A. O. White

58th Anniversary
K. Figenbaum
O. J. Marken

59th Anniversary
J. A. Aasgaard
Thor Heimarck
C. S. Thompson
J. U. Xavier

60th Anniversary
S. G. Hauge
N. Astrup Larsen
Johan Olsen

61st Anniversary
A. O. Aasen
S. H. Njaa

62nd Anniversary
Ingvald Daehlin
L. A. Haatvedt
O. G. Juul

63rd Anniversary
L. J. Odland

64th Anniversary
J. S. Halvorson
Olaus Qualen

67th Anniversary
Jacob Tanner

68th Anniversary
Carl A. Mellby

69th Anniversary
H. M. Solem

T. A. Hoff
Decorah, Iowa

H. S. Froiland
Sunberg, Minn.

M. A. Hall
Minneapolis, Minn.

A. D. Halvorson
Eleva, Wis.

The Book About Life

On Going to Church

As a child and I am sure I was not unique—I lived for years under the impression that the Bible was largely a book about people going to church. There were reasons for this: the Psalms were in frequent use and in them there are many exhortations to go up to the temple. Furthermore, there are great stories about God's house. Even a child does not easily forget Samuel and Isaiah and Solomon or the splendid preaching scenes with Amos, Moses, and Peter in the pulpit. There is also the temple visit of Jesus at the age of twelve. It is a moving story and since it is the only account which breaks the surface of the silent years, it is particularly beloved by adult Christians. Its effect on children is not so easy to chart. The spectacle of a twelve-year-old boy eagerly remaining in church after he has a chance to go home is overwhelming. But it is unforgettable.

On Sitting

In any event, as a child, I did not much enjoy church-going. Sunday school was a sufficient trial in days when materials were thought attractive to children if they were merely printed in larger type or if the chairs, instead of facing the front of the meeting house, were arranged in a circle. But Sunday school was at least tolerable. What was almost intolerable was the service with its slow march toward the sermonic wasteland. I envy those adults who look back upon the worship experience as a stroll through a garden hung with golden fruit. There were some great moments of listening for me also, and I can remember with almost photographic clarity the living sermons I heard. But for the most part the sermon appeared to me like a dull black sea with an occasional dim phosphorescence of interest, which I must cross and recross week after week.

I do not now rebel against the tedium. I am not sure that life without boredom is either possible or desirable. What I object to is the assumption widely entertained that the pious must of necessity be tedious.

If only more had been made of the Bible as a book about life! On this point I have one of my rare agreements with Emerson. He once wrote that there w more reality in a blizzard raging outside a Concc meeting house than there was in the sermon preach within.

Having God in for Dinner

But if some of the services were unreal, the Bil was not. I loved particularly the historical books wh the divine wonder flamed up on a most ordinary hear Is there anything more marvelous, for example, th the visit of the Lord to the tent at Mamre! Abraha is so delighted and so anxious to please. He is so li us when a VIP arrives unexpectedly. Please sit dow Over there. Yes, there where the shade is blackest. I will go at once, if they will pardon. And he is off Sarah for the bread. And to the herd for the calf. A to the shade-hung skins for fresh milk. And when t visitors are eating contentedly—no bread morsel thi Abraham stands by and watches, a little red and swe from exertion. And Sarah, rubbing the flour from h hands behind the concealment of the tent wall, pres her ear to the coarse wool and listens.

It is a superb story. The hot dust; the smell of cam and milk and roasting meat; the hard cool shade of t oaks making pools of blackness on the bitten swa And the people caught in the glad nervousness of agreeable surprise—all is here. But it is more than sto It is revelation. It mortises God's presence into lif livingness. And even when the divine promise con —the great overarching rainbow-like promise wh fills up the sky, it is greeted by a low human laugh fr the darkened tent. Sarah laughs. How much bet this is than a pose of excessive sanctity! How gr the Bible is! And how often, in communicating its w der, we only succeed in making people yawn!

Studies in the Book of Deuteronomy

By C. L. Bruland

N THESE 33 CHAPTERS of Deuteronomy (the 34th is an appendage) you will read a tremendously mov-g, dramatic, inspiring, and challenging series of fare-ell addresses, addresses with true greatness. They are oving as to audience reaction; dramatic as to style delivery; inspiring as to readying a people to meet ming crises; challenging as to sense of values; great to depth of contents.

If only as one reads Deuteronomy, one can recreate ithin his own mind the "atmosphere," or "mood," rrounding Deuteronomy, then the book will become ry much alive. To help in doing this recreating, let e look at the contemporary scene and take some oughts from it, and then make an interesting "trans-r."

A. *The Contemporary Scene—A Coming Farewell ddress*

The U. S. will soon be hearing a farewell address om a retiring president. Enhanced by—or in spite of partisan feelings, one can expect at least a 4-fold mosphere to surround the coming farewell address. rst, there is the mood of the listener. This mood will one of strong affection, respect and willingness to ten to the person with whom so much of common perience has been shared and from whom so many ars of leadership have come. Secondly, there is the praisal of history. In respect to the U. S. President w of today's people have been so involved in con-mporary history and the decisions of contemporary story as he; consequently what he has to say will me out of real historical experience. Thirdly, one can nse that at the close of such a full career the speaker volved will have much to say and will want to say Fourthly, the speaker is of the older generation. A w generation takes over the leadership. Surely the d will have something to say to the new.

B. *The Deuteronomic Scene—Farewell Addresses*

The 4-fold ideas expressed above, a real part of one's oughts and emotions, can now be applied to Moses. rst, you can well imagine how the people must have lt towards Moses (see Ex. 14:3). The Israelites have tremendous respect, affection, almost awe for the man. condly, contemporary history makes an appraisal of oses. See Dt. 34:10-12; also Nu. 12:7, 8. Thirdly, hat Moses is going to say will be of worth. With 0 years of significant and unique experience, he should ve something to say. And, Moses, always the agent of Revelation, now places *his own evaluation* on events and faith. Whereas before it was "the Lord said to Moses" now, in farewell messages Moses pours out his own heart and reveals the wisdom that has become a part of him through the years. Fourthly, he is the last of the old generation. A new generation has arisen, and new leadership is to take over. Gigantic challenges lie ahead. The leader of the old generation does have something to say to the new.

1st Study: Read Deuteronomy continuously in one sitting if possible. After the earlier studies, Genesis through Numbers, together with the suggestions above, you may discover it is actually "fun" to read the book.

2nd Study: A. Let there be a rather careful, 5-part preparatory study of Dt. 1:1-4:40. (1). Read and discover on your own the three-fold outline.

I. The Introductory Setting —Who, When, Where? 1:1-5.

II. A Brief Historical Review, 1:6-—:—.

III. Exhortation, —:—-—:—. (Find and record ref.)

(2). An interesting "memoir" aspect is to be discovered. Make comparisons of each section in order to find this phenomenon, e.g. compare Dt. 1:9-18 with Ex. 18:13-26; 1:19 with Nu. 13 and 14. Continue on your own.

(3). And the use of direct discourse (25 times and really interesting). Find and list, or identify in margin.

1. Lord to Israel, 1:5-8
2. Moses to Israel, 1:9-13 (Continued.)

(4). What is Moses after in this speech? What lies ahead for the listeners? How does Moses ready them? N.B. 1:22, 29; 2:25; 3:2, 22. Also note the citing of earlier history and God's part in it, i.e. Edom, etc. Also examine Dt. 3:5 with Nu. 13:28 for significance. (5). Dt. 4 is really climactic. (a). It is built around at least 14 exhortations. Underline and write out:

The Exhortation	*To What?*	*Why?*
4:1 "Give heed" "Do them"	"the statutes . . ."	"that you may live, ..."
4:2 "You shall not add . . ."	"to the word . . ."	"that you may keep . . . ."

(b). Don't miss the thoughts in 4:6, 7; 19, 20; 24, 27, the emphasis on "know" in 35-39, the clue words, "but," "therefore," and "for," and repetition in 4:1, 5, 14, 22, 40. B. NOW read aloud 1:1-4:40. It should impress you.

For the Family Altar

J. R. Hestene

Toward the Fourteenth Sunday After Trinity

Accountabilit

The Epistle: Romans 8:1-17 • The Gospel: John 5:1-14

Monday, September 12

ADVANTAGES

Genesis 12:4

So Abram went, as the Lord had told him; and Lot went with him.

The line, "And Lot went with him," describes the new and good advantage of a man who was not left behind. If Abram had not taken Lot with him, there is no likelihood that Lot would have known the good association, or have experienced the prosperity that he did. Lot was fortunate to be in the company of Abram; to participate in his adventure, to have the benefit of his "know-how" in business matters, and to be exposed to his faith, ideals, and vision. Lot was living in the shadow of a giant, and he was observing truths that had power to make him great.

We, too, have advantages, dear God. And for these we are thankful. We are heirs of a good land, we are inheritors of the Church, we owe a debt to sacrificing and faithful parents. Help us to know our place of good advantage. Amen.

+

Tuesday, September 13

STEP UP

Luke 12:48

"Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more."

The story of Lot becomes a disappointment because he does not end in the same fashion as he began. With all his advantages it is assumed that he will certainly go places, but he does not. Standing on the step of "Favored Advantage," we look for him to go higher. But he only stays where he was; he does not sink down, really, in outright sin and failure, but he does not grow into anything great. Nothing in his life, after he parted company with Abram, points to signal success. He was a poor steward of his advantage.

We have an accountability to You, O God, and we pray that You will lead us to keep going higher; that we shall multiply the good gifts You have put into our hands. Forgive us for the poor managing we do, and stir us to greater zeal. In Jesus Name. Amen.

+

Wednesday, September 14

CHOICES

Genesis 13:11

So Lot chose for himself all the Jo dan valley, and Lot journeyed east; th they separated from each other.

There is no question that when Abra made the offer to Lot to make fir choice, Lot realized that he was given very fine offer. Especially since the di cision was so "easy" to make. At lea in Lot's thinking. The Jordan vall stood out in marked contrast to the poo condition of the rest of the territory, ar he snapped this up before the offer w taken away. He operated as a "smart man, grabbing while the grabbing w good. But it proved out in due cour that it was not a wise choice for hir The separation was physical *and* spiri ual.

Be present with Your wisdom ar guidance when we are making choice dear Father. Especially when we are the fork in the road, when what u choose to do will make a difference all our life ahead. This we pray in Yo Name. Amen.

+

Thursday, September 15

SELECTIVITY

Hebrews 11:24-25

By faith Moses . . . refused to be called the son of Pharoah's daughter, choosing rather to share ill-treatment with the people of God.

The term "by faith" indicates that Moses was a man who believed in God, and also allowed God to direct his important decisions. Moses could have stayed in the palaces of Egypt; he was well established there; he "had it made" where he was, so far as the flesh is concerned. But the choice he had to make dealt with matters greater than the flesh, and he decided in favor of that which was pleasing to God and beneficial to himself and his people. He was selective in what he chose to do, considering the end results.

Show us the end of our choosing, blessed Jesus, then we shall choose according to Your will. When we make our big decisions, may we always ask, Is this Your will? Will this bring blessed success? Will this glorify Your Name? Amen.

+

Friday, September 16

FRIENDS INDEED

Genesis 18:32

Then he said, "O let not the Lord be angry, and I will speak again but this once. Suppose ten are found there."

This was the last petition Abraham made to God in respect to sparing Lot and his family. Sodom, where Lot was living, was so corrupt that God had no out but to destroy it. Abraham was concerned over Lot and put on a prayer campaign to save him. Things would have been worse than they were if he had not this friend showing great concern over him. Earlier, when Lot and has family were taken captive by invaders, it was Abraham who came to the rescue. God uses human instruments to remember His own.

We thank you for those who are mindful of our needs, O Lord, and for those who remember us in prayer. We pray that You will make of us such thoughtful persons who enter into struggle for the sake of those who are in peril of body and soul. Amen.

+

Saturday, September 17

ANGELS

Genesis 19:15

When morning dawned, the ange urged Lot, saying, "Arise, take yo wife and two daughters who are he lest you be consumed in the punishme of the city."

If God had not sent the two ange to Sodom to rescue Lot, he would ha been destroyed. Lot seemed utterly hel less to make any moves to get out the city, even though for a long time realized it was a wicked place, and th he was not happy there. Yet there w an indolence in him that would not pe mit him to get up and get out. Even the end, when doom was coming, t angels had to "urge" him. They had seize him and draw him out of the cit

We are indolent, O God, and are wit out power or strength to do as we ough But we thank You for Your grace, f doing all that needs to be done to cor plete salvation. Send Your angels quicken us and stir us to good fait Amen.

God in the Public Schools

(Continued from page 7)

ccordance with the manner in which he has lived his ife.

This religious heritage although it is not always nade explicit in discussions about touchy church-state ssues, helps explain the hestitation with which most ews meet efforts to teach "God" in the public schools. n our pluralistic society with its multiplicity of de- ominations and sects, each guaranteed the protective ieutrality of the state, what kind of "God" can be aught? Only one stripped of all sectarian associations nd symbols. But it is through these various associations nd symbols that we come to know God, each in our wn way! He is clothed for us in the mantle of a articular religious tradition, exalted in particular and ery different patterns of language. Clearly such edu- ation is the sole prerogative of the home and syna- ogue or church. The public school, an organ of the tate, cannot assume to unravel these particulars nor hould it seek to communicate the nondescript com- osite, "public school God" that is left when the par- iculars are removed. Such an effort is bound to be neffective and probably harmful to the cause of all eligion.

Let us rather "judge the man by his works," and the tudent by his way of behaving. The public school nust not insist upon, impose or raise questions con- erning a child's religious belief. It may make no judge- nent with regard to the multiple sanctions the Ameri- an people hold for their values. The public school can nd should communicate, however, the values shared by ll religious groups: truth, justice, respect for the worth nd dignity of the individual. The school has a respon- ibility to teach *about* the role of religions and religious nstitutions in the making of our civilization; neither rt, literature, nor history can be taught without recog- nizing religious motivations and influences. The school as the duty of respecting whatever religious beliefs and onvictions the student brings with him from home or eligious school. But to involve the public school in he teaching of religion for the purpose of achieving eligious commitment deprives parents of their most recious rights, and religious educators of their pro- oundest responsibilities. Inevitably it would lead to in- erreligious strife and tension.

Today more Americans are church and synagogue nembers than ever before in our history. Religion con- inues to flourish in the United States. It is because eligion is neither hampered by the state nor dependent n it for support that our religious institutions have eveloped such vitality and creativeness. Our public chools protect our democratic heritage by instilling the ove of truth and respect for people. In this effort the chool serves the will of God.

The Search for a Town

(Continued from page 8)

York to be pored over by producer Wolff, script-writer Sloane and LFS secretary Lee.

The choice was thus narrowed down to a few "competing" towns, and when the men in charge first actually viewed Moelln, it wasn't difficult to decide that they had found what they were looking for.

It is a town of 18,000 inhabitants with a history as checkered as town histories come in this part of Europe: A market place even before Christianity was heard of in this land that was then not German but belonged to the ancient Wends, it was probably a stronghold of Vikings who came here for supplies of the then so-expensive salt that was shipped on to Sweden and even the Viking-ruled Land of the Russ.

It became a fort of German settlers arriving to the lakes in 1202, and has since belonged to the Hanseatic League city Luebeck, to the Duchy of Lauenburg, to the rulers of Lueneburg-Celle, to the English crown, the Frenchmen, to the Hanoverians and the Prussians, the Danes, the Austrians, and all the rulers who have come and passed over the north of what today is Germany.

Moelln is undoubtedly a town that has grown up around its church. The settlers who came in 1202 to what was then the land of the heathen Wends, built their church on the highest hill top, and, for centuries to come, the church was not just a spiritual stronghold, but, in a literal sense, also the fort of the township.

To this day, the narrow, slit-like windows in the church's oldest wall clearly show what they were used for. When enemies attacked, the archers of Moelln used to hide behind the thick walls of their church to pour arrows through the windows.

It is a very different enemy who is assailing the church people of today and creating the dramatic conflicts which are to be depicted in the new film, and no man of today's church would ever dream of making God's house into that kind of a fortress.

Yet, the motion picture, a good part of which will be shot in and around this ancient fortress-church, is also a story of a siege which the Christians in East Germany and elsewhere under communist rule must withstand if they want to remain faithful to Jesus Christ.

Not all the atheist-besieged people in the film have the same strength and courage of faith, not all of them come to the same conclusions as they struggle with their own consciences—yet, as the script comes to an end, we read:

"Over-all long view of Osterstadt from a height: The church is seen in the distance as its bells, ringing over the entire scene, mingle, sometimes overcoming, sometimes being overcome by the sound of Young (Communist) Pioneers singing as they march, unseen, through the street."

Official Says Aid Is Not 'Reconciliation'

A World Council of Churches official warned in Berlin that material aid to underdeveloped countries did not fulfill the obligation of Christians to promote reconciliation among all nations.

The Rev. Paul Abrecht, director of the WCC's study on areas of rapid social change, said that the transformations taking place in Asia, Africa and Latin America were in large part a revolt against the West, and as a result there existed great barriers of communication between these countries and Western nations.

"Consequently, the churches of the West must be sure that their giving of aid is not a substitute for the fundamental need of reconciliation required of them," he told the annual consultation of the WCC's Division of Inter-Church Aid and Service to Refugees.

"Reconciliation," he explained, "means a readiness on the part of Christians to understand and to come to terms with the meaning of rapid social change in its economic and political aspects and is therefore a precondition of any action to meet human need."

At the same time, Mr. Abrecht said, churches must develop a new understanding of the "decisive" role of younger churches in these areas and of the meaning of Christian service.

He said Europe generally was not prepared to work out its new relations with African nations and that European churches "have on the whole done very little to make clear the moral responsibility of European Christians in the present situation."

A similar situation exists for the U. S., which has "exercised a kind of imperial economic power" in its relations with Latin America, he continued.

"The specific meaning of Christian love in these situations is not very clear and requires searching, study and an exchange of views to develop the basis of a quiet new relationship," he declared.

But, he added, "we are still at the beginning" and "conversations are difficult . . . because the peoples of many parts of Africa, Asia, and Latin America do not trust us and we today only begin to see the depth and real grounds of their suspicion."

Attempts must be made, however, Mr. Abrecht stressed, because "meeting human need depends upon some agreement about the goals of Christian action which in turn depends upon some concensus about the Christian responsibility for society."

Church Broadcasters Urged to Raise Standards

Religious programs on radio and television must meet the same standards of quality as do commercial programs, a television broadcasting executive declared in New York.

Poor quality religious programs, he warned, "may do more harm than good."

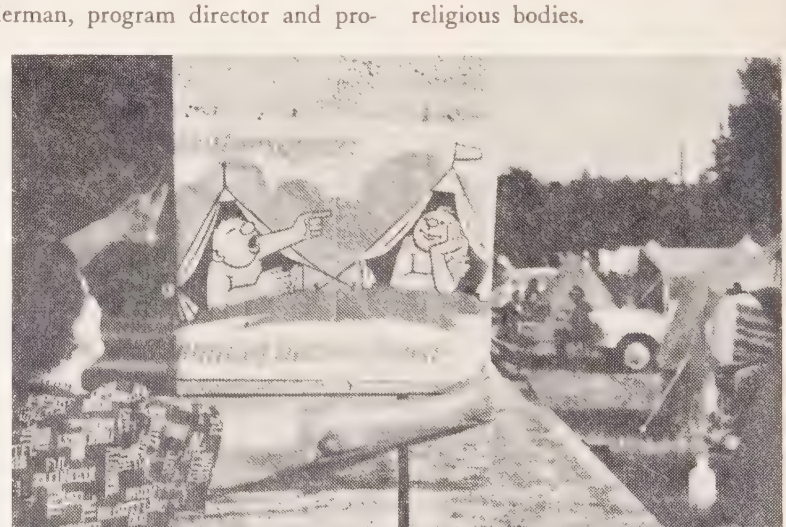
In an address to the 15th annual International Television Radio Workshop for laymen and ministers, Gordon Alderman, program director and production manager of WHEN-TV Syracuse, N. Y., said his station held these standards.

"We don't put a religious progra on the air because God has asked to in the name of some church p son," he said. "If it is a bad progra we reject it by using the same crite of judgment we use on any oth prospect.

"Unfortunately, the local commu ties have yet to reach the high le of quality which has been attain on some network religious broadca . . . According to the laws unc which we operate, we must deal w religion in one form or another. W would feel much better if we had go religious programs to put on the ai

Declaring that religious progra on radio and TV were no substitu for public or private worship, M Alderman said the primary functi of the media "was to provide inform tional programs which make the vie ers more aware of the full range their own faiths."

He said they could also perform service by broadcasting progra which supply information about t practices and customs of the vario religious bodies.



—RNS Ph

'GET UP AND GO TO CHURCH'—Placards like this, posted in German camping pla popular with vacationing Europeans, use humor to urge families on holiday not to negl church attendance. Freely translated, this poster reads: "Pass the word . . . Wors Service on Sunday."

lin Journalist Joins LWF News

Hans-Wolfgang Hessler, a 32-year- Berlin journalist who has held re- nsible posts in the West German ılar and religious press, has been ointed an editor in the Lutheran rld Federation News Bureau, it announced by Dr. Carl E. Lund- ist, LWF executive secretary.

Mr. Hessler will join the federation f on Sept. 1. His main responsibili- as co-worker of Senior Editor Wil- n A. Dudde will be to edit the VF's German-language press serv- His predecessor in the post, Dr. annes Lehmann, ended four-and- -half years of service with the fed- tion in mid-April to join a German vs agency in Hamburg.

The new appointee has for the past ee years had charge of the national itics desk at the *Berliner Morgen- t,* one of the country's leading vspapers. Before that he served for re than four years as a central of- editor of Germany's Evangelical ss Service (EPD).

Mr. Hessler has studied both the- gy and journalism at West Berlin titutions of higher learning and in 52-53 he pursued a five-month course the Ecumenical Institute of the rld Council of Churches in Bossey, itzerland. He has spent varying iods also in Austria, France, Den- rk, Italy and the Netherlands.

Before his study term at the Ecu- nical Institute, he was for three rs a reporter on the *Morgenpost,* ich was then known as the *Berliner zeiger.*

ermans Dedicate 'Michelfelder Home'

Mrs. Florence K. Michelfelder of adsworth, Ohio, widow of the first ecutive secretary of the Lutheran rld Federation, was guest of honor the dedication in Hamburg, Ger- ny of a children's home in her sband's memory on July 2-3.

Called the Michelfelder Children's me, the new structure forms part the Alsterdorfer Anstalten, a group educational and nursing institutions feeble-minded and epileptics.

The edifice has been built mostly with funds contributed by the American congregation that Dr. Sylvester C. Michelfelder was serving when U.S. Lutherans in 1945 asked him to go to Geneva to represent them in ecumenical post-war reconstruction work.

The congregation — St. Paul's Lutheran in Toledo, Ohio—is one of the largest in the American Lutheran Church. Dr. Michelfelder's work in Geneva led in less than a year to his election as the first full-time executive secretary of the Lutheran World Convention, which in 1947 was reorganized as the LWF.

To his capable direction during the federation's first four years of existence may be attributed the main features of its development. On Sept 30, 1951, while he was engaged in preparations for the LWF's 1952 Assembly to be held at Hannover, Germany, Dr. Michelfelder died suddenly in Chicago at the age of 62.

Luther's Catechism in 54 Languages

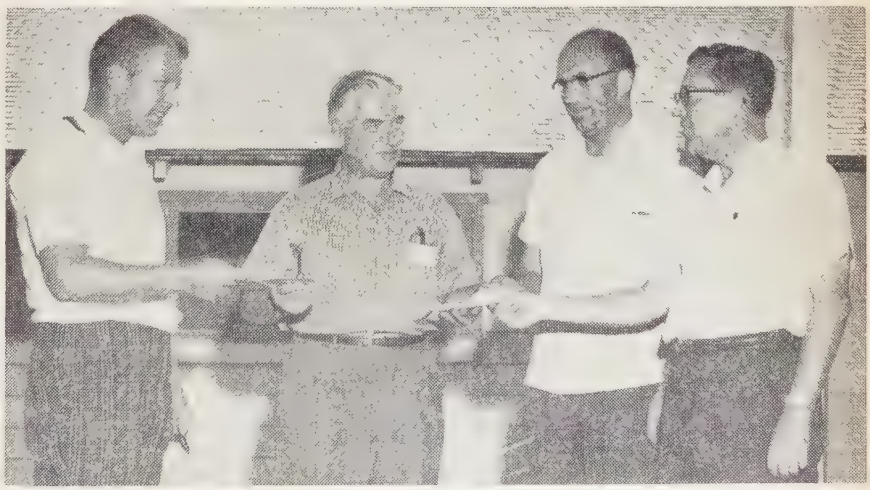
A bibliography listing 54 of the modern languages in which Martin Luther's Small Catechism is currently in print was published here by the Lutheran World Federation Department of Theology.

Department Director Vilmos Vajta said the list was not complete, but that it did "show something of the radiation of the Reformer's work into the various cultural and geographical areas."

The Small Catechism, Luther's simple question-and-answer exposition of basic Christian doctrine which has been used to prepare Lutheran youth for adult church membership in innumerable countries since the Reformation, is one of the most widely translated and published works of world literature, outstripped by few books besides the Bible.

Over two-thirds of the 54 languages were of the non-Christian areas of the globe, while only 17 were languages of Europe and the Americas. Listed were 22 African and seven Asian tongues, as well as eight of the Pacific island of New Guinea, where Lutherans have the largest Protestant mission in the world.

Other writings of the Reformer were listed for 20 of the 54 languages. They included all but three of the 17 western tongues, but only six of the 37 Asian, African and New Guinean ones. Significantly, the listed English, Spanish and Portuguese versions of Luther's writings were published not in Europe but in the Americas.



At a recent meeting at the site of California Lutheran College, Thousand Oaks, the Stewardship Secretaries of three Western Districts of the ALC churches presented President Orville Dahl with checks totaling more than $268,000 as contributions received to date for building projects at the College. Pictured are Pastor Cameron Hoff, ELC—California District, Library Project; Pastor Harry Stief, ALC—California District, Student Center Project; and Pastor Verner Carlsen, UELC—Pacific District, Dormitory Project. The funds were raised by the District congregations as part of a two-year $12-per-confirmed-member goal. The College is scheduled to open in September, 1961, with 400 students.

Within the ELC

Homes Begin Construction

Two homes for the aged recently announced the beginning of construction of new buildings.

Construction has begun on the Southland Lutheran Home, Norwalk, Calif. The new home will accommodate 72 persons in various types of living units. It will include dining and living rooms, a library, and hobby rooms. The home is a certified agency of The ALC.

Contracts have been awarded for the construction of St. John's Lutheran Home for the Aged at Albert Lea, Minn. Cost of the first unit will be $600,000. Two wings are to be added later. Ground-breaking ceremonies were held in July. The Rev. C. Scriver Pederson has assumed duties as superintendent and chaplain for the new home.

People

Paul Rogness, 24-year-old son of Dr. and Mrs. Alvin N. Rogness, Luther Theological Seminary, St. Paul, was killed in a traffic accident August 18. Obituary later.

Mr. Jack Laugen, formerly Director of Information Services at Northwestern University, Evanston, Ill., has recently been appointed Director of Public Relations of St. Olaf College, Northfield, Minn.

The Rev. Harold J. Larsen has resigned as pastor of Faith Church, Rapid City, S. Dak., in order to accept a call to establish a new Home Misson congregation in Kansas City, Mo. He will begin his work in the new field sometime in October.

The Rev. Robert E. Esse, a 1960 graduate of Luther Theological Seminary, St. Paul, Minn., is now serving Our Savior's Church of Baxter and Saron congregation, rural Montevideo, Minn.

Churches

Watertown, S. Dak. — On July 3 Grace Church here presented the 1,300th broadcast of their 11:00 a.m. Sunday Worship Service over Station KWAT. The broadcast of the services was begun under the ministry of the late Rev. H. A. Oakdale in December 1935, and with the exception of a three month pause due to the organization of a new radio station, has continued ever since. The Rev. George P. Larson is the present pastor of Grace Church.

Joice, Ia.—Bethany Church here conducted cornerstone laying ceremonies in June for the improved and enlarged church plant. The Rev. A. S. Waters is the pastor.

Grand Forks, N. Dak.—Evanger Church near here celebrated its 75th anniversary in July. Festivities included a reunion banquet and two Sunday services. Speaker at morning wors was Dr. Alvin Rogness, president Luther Theological Seminary, St. Pa Minn. At the afternoon service the R H. A. Lunde, a former pastor of parish, was the speaker. A combin parish choir sang. The Rev. Fridri Kramins is the present pastor.

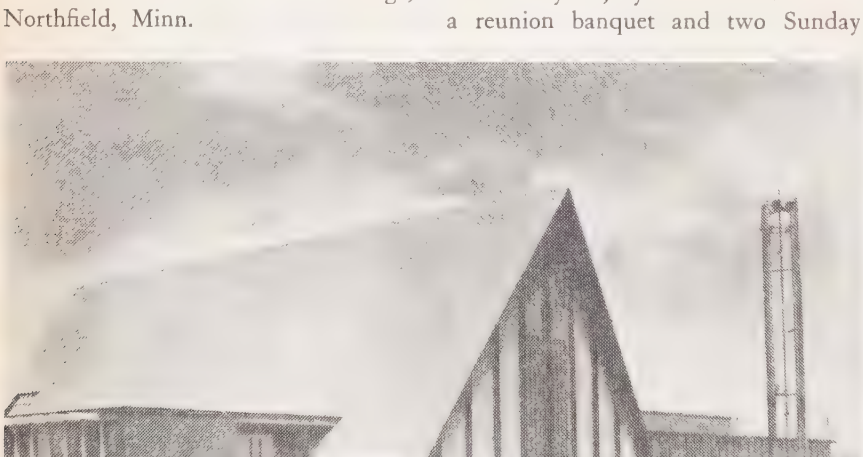
Bode, Ia.—St. Olaf Church here planning to observe its 90th anniv sary on three Sundays in Octob Speakers will be Dr. T. F. Gullixs president emeritus of Luther Semina the Rev. M. B. Tollefson, a form pastor; and Dr. V. T. Jordahl, pre dent of the South Central district a also a former pastor. Sons of the c gregation who will conduct the servi are the Rev. S. O. Sorlien, the R T. H. Rossing and the Rev. Conrad Rolland. The Rev. M. O. Kraabel the present pastor.

Mekinok, North Dakota — Midd grove Church near here celebrated 75th anniversary in July. Speaker morning worship was the Rev. Dua Olson, a missionary home on furlou from Madagascar and a former mem ber of the parish. Dr. Loyal Tallaksc president of the North Dakota distri was the speaker at an afternoon c servance which included the dedicati of a new steeple cross. The Rev. Russe A. Peterson is pastor of the parish.

Milan, Minn.—Big Bend Chur near here observed its 80th anniversa in July. The Rev. C. T. Jenson, a fo mer pastor, preached the morning a niversary sermon. Afternoon speake included a former pastor, the Re Tollef Hanson. The Rev. E. C. Gref rud is the pastor of the parish.

Pierpont, South Dakota—Skudesn Church here is observing its 75th a niversary September 3-4. Speakers wh have a part in the festivities are Dr. I O. Gilbertson, president of the Sout Dakota district; and former pastor the Rev. A. E. Distad, the Rev. A. Sellevold and the Rev. L. S. Gjerd The Rev G. E. Undem is the prese pastor.

West Allis, Wisconsin—Mount Hop Church here celebrated its 35th ann versary on August 7. Speaker at mor ing worship and at an afternoon soci hour was the former pastor, the Re Einar Larson. The Rev. Erling Hanse and the Rev. Albert Grender are th present pastors of the parish.



NORTHERN MINNESOTA CHURCH—Halstad Church, Halstad, Minn., recently dedicated this new $260,000 church and education unit. Dr. A. E. Hanson, president of the Northern Minnesota district, officiated at the dedicatory rites. Nave of the new church seats 440 with extra seating available in the balcony and overflow-chapel. The education unit provides 24 classrooms and a fellowship hall. The Rev. Chester A. Oleson is the pastor of the parish, which includes two other congregations.

ange of Address for ELC Pastors

. T. Anderson, 1352 Travis, La Crosse, ., 8-19-60
obert H. Arneson, 318 Emery St., Eau re, Wis., 8-1-60
). Craig Ause, 1528 Plains Ave., W. H., E. Warren AFB, Wyoming, 7-15-60
.xel T. Blom, 1300 Mansfield St., Chippe- Falls, Wis., 8-15-60
igmund Bue, Kingman, Alta., Can., 8-5-

Vendell C. Dahl, 2273 Kalakaua Ave., m 207, Honolulu 15, Hawaii, 7-10-60
aul B. Eid, 821 Edmund Ave., St. Paul Minn., 7-16-60
heodor Ellingboe, La Mission au Soudan, ganga, Cameroun, Africa, 7-1-60
Marlow Engberg, 1241 Derington, Casper, oming, 6-1-60
rling Erickson, 1340 Campbell Drive, on, S. Dak., 7-15-60
Oliver V. Everson, Hudson, S. Dak., 5-60
obert H. Fedde, Caixa Postal 28, Cianorte, ana, Brazil, 7-11-60
urtis A. Fox, Hanska, Minn., 8-24-60
J. K. Fuhr, 813 S. 119th St., Tacoma Wash., 8-1-60
Orville C. Grorud, Conrad, Mont., 8-30-60
Conrad N. Halvorson, RFD 3, Wautoma, ., 8-1-60
M. G. Halvorson, 528 Fremont Rd., Og- , Utah, 8-10-60
Norman L. Hammer, 2273 Kalakaua Ave., m 207, Honolulu 15, Hawaii, 7-10-60
dson G. Hartje, Lutheran Eskimo Mis- , Shishmaref, Alaska, 8-1-60
Lester Hoffman, 1055 Puu Momi, Pearl , Hawaii, 8-20-60
Dean C. Hofstad, Air Res. and Dev. Com., wrence G. Hanscom Field, Bedford, Mass., -60
udeen O. Johnson, Beresford, S. Dak., 0-60
C. B. Kluver, P. O. Box 1103, Patterson, if., 7-10-60
C. O. Larson, 1021 Valley View Dr., nolulu 17, Hawaii, 8-29-60
Lowell O. Larson, 8358 Darby Ave., North- ge, Calif., 8-1-60
Leo Leiv, Caixa Postal 19083, Sao Paulo, zil, 8-1-60
Gerald L. Lundby, No. 10 Shengli Rd., ying, Taiwan, 8-1-60
T. W. Maakestad, 67-87th St., Brooklyn New York, 8-22-60
Reuben D. Mellum, 315-6th St. N., Breck- dge, Minn., 8-10-60
Marcus J. Mork, 17-1 Chome, Kajima Cho, i City, Shizuoka Ken, Japan, 8-1-60
Arvid Myrhwold, Greenwood, Wis., 8-15-

N. E. Nelson, 1951 Donner Ave., San no, Calif., 8-15-60
Adrien Olson, Aurora, Minn., 8-23-60
Arthur M. Olson, 2817 Stratford Dr., son, Ariz., 8-1-60
Neal A. Olson, RR No. 1, Clear Lake, n., 6-15-60
Arthur O. Pedersen, 3000 Sterling Rd., ersfield, Calif., 7-10-60
C. O. Pedersen, 199 W. Crescent Ave., ndale, N. J., 8-1-60
Precht, Box 413, Bow Island, Alta., ada, 7-1-60
Kenneth L. Roufs, Iola, Wis., 8-15-60
V. H. Schumacher, 1700 S. Cliff Ave., ux Falls, S. Dak., 7-15-60
ra J. Tanner, 9413 Vallejo Dr., Orange- , Calif., 8-15-60

H. V. Thoresen, 1302 N. 52nd Ave. E., Duluth 4, Minn., 8-1-60
O. L. N. Wigdahl, R.R. No. 1, Howard, S. Dak., 8-15-60
A. L. Abrahamson, Box 305, Anchorage, Alaska, 8-12-60
D. L. Anderson, Queen and Elm St., Albany, Ore., 8-21-60
Wallace J. Asper, 422 S. 5th St., Minneapolis 15, Minn., 9-1-60
George Aus, Dalsveien 46, Slemdal, Oslo, Norway, 9-2-60
James R. Bjorge, 725 Armstrong Ave., S., Litchfield, Minn., 8-1-60
Robert H. Boyd, 2103 Doswell, St. Paul 8, Minn., 8-15-60
James Burtness, 1941 Summer St., St. Paul 13, Minn., 7-15-60
Gordon H. Carls, RR No. 2, Albert Lea, Minn., 8-23-60
Samuel Carlsen, 310 E. 1st Ave., Plentywood, Mont., 9-1-60
Arne R. Carlson, Park River, N. Dak., 9-1-60
Christopher J. Christianson, 10th and C St. S. W., Ephrate, Wash., 9-1-60
Olaf Eger, Solheim Lutheran Home, Eagle Rock, Calif., 6-15-60
Robert O. Evans, 813-5th Ave. N., Minneapolis 5, Minn., 8-15-60
H. C. Gravrock, Minneota, Minn., 7-31-60
E. J. Haanstad, Webster, S. Dak., 9-1-60
Oscar Hanson, 2330 Commonwealth, St. Paul 8, Minn., 8-20-60
Oscar T. Haugen, 1617-13th St., Greeley, Colo., 8-1-60
John A. Helm, Clinton, Wis., 9-1-60
Johannes Hoifjeld, 1933 Deerwood Ave., W. Sacramento, Calif., 8-1-60
Wm. A. Hood, Augustana Academy, Canton, S. Dak., 9-1-60
O. H. Hove, 210-9th Ave. N. E., Minot, N. Dak., 9-15-60
William H. Hutter, Casilla 266, Bolivia, S. Am., 9-7-60
Carl E. Johnson, Box 1585, Camrose, Alta., Canada, 9-1-60
Oliver L. Jones, 944 Placer St., Butte, Mont., 9-1-60
Oliver M. Kirkeby, 7952 Burnham Ave. S., Chicago 17, Ill., 9-1-60
O. R. Kleppe, P. O. Box 306, Elma, Wash., 7-1-60
Jerry L. Kuehn, Cameron, Wis., 8-1-60
Richard E. Larson, 320 Wisconsin Ave., Madison, Wis., 9-1-60
Elmer Laursen, 2500 Princeton Dr., San Bruno, Calif., 9-1-60
C. K. Malmin, Pacific Lutheran Univ., Tacoma 44, Washington, 9-1-60
Marshall D. Moen, Long Prairie, Minn., 9-1-60
Ariel R. Molldrem, 502 13th St. N., Moorhead, Minn., 9-1-60

Newly Ordained . . .

David L. Anderson, 73 N. Hill Ave., Pasadena, Calif., 8-28-60
Robert W. Bergland, Ulen, Minn., 7-25-60
W. Bruce Dahl, Box 16, Froid, Mont., 7-1-60
Maurice C. Dronen, Ellendale, Minn., 7-11-60

WANTED: *BY NEW ELC CHURCHES—*

Names and addresses of all Lutherans living in or moving to . . .

ELWOOD, L. I., N. Y.
Rev. K. Roy Nilsen, 40 Sarina Drive, Commack, L. I., N. Y.
Christ Lutheran Church

SUCCASUNNA, NEW JERSEY
Rev. E. David Spencer, 53 Henry St., Succasunna, N. J.
Redeemer Lutheran Church

AURORA, ILLINOIS
Rev. J. P. Hulterstrum, 212 N. Rosedale Ave.
St. Mark's Lutheran Church

BENSENVILLE, ILL.
Rev. H. E. Benson, 3N 464 Wilson St., Elmhurst, Ill.
Grace Lutheran Church

DES MOINES, IOWA
Rev. Harlan Blockhus, 2514 Tiffin St. Des Moines,

IOWA CITY, IOWA
Rev. Eugene K. Hanson, 116 Marietta Ave.
Lutheran Church of Christ the King

OMAHA, NEBRASKA
Rev. LeeRoy Eikanger, 6229 S. 42nd St.
Christ the King Lutheran Church

MANKATO, MINNESOTA (East)
Rev. Harry Anderson, 201 McConnell St.
Christ the King Lutheran Church

WEST MENDOTA, MINN.
Rev. Duane E. Ulleland, 1320 Maynard Dr., St. Paul 16, Minn.
Royal Redeemer Lutheran Church

WILLISTON, NORTH DAKOTA
Rev. John Lingen, 1232-13th Ave. N., Gloria Dei Lutheran Church

KENNEWICK, WASHINGTON
Rev. O. P. Sheggeby, P. O. Box 1226
Ascension Lutheran Church

PASCO, WASHINGTON
Rev. Eldon Lyso, RD. 84 and Argent M.R. 2
Lutheran Church of the Master

SEATTLE (Kenmore), WASHINGTON
Rev. Martin Eidbo, 12835 Newport Way, Bellevue, Wash.
Northlake Lutheran Church

LANCASTER, CALIF.
Rev. Joel Swiggum, 45110 Lorimer, Lancaster
Our Savior's Lutheran Church

E. ANAHEIM, CALIF.
Rev. Fred Dommer, 14901 Diana, Anaheim, Calif.

PEARL CITY, HONOLULU, HAWAII
Rev. Lester Hoffman, 1055 Puu Momi
Gloria Dei Lutheran Church

OGDEN, UTAH
Rev. M. G. Halvorson, 528 Fremont Rd., Ogden
Ascension Lutheran Church

ORANGEVALE (Sacramento), CALIF.
Rev. I. J. Tanner, 9413 Vallejo Drive

SAN ANSELMO, CALIF.
Rev. J. T. Rotto, 200 Oakcrest Rd., San Anselmo
Holy Cross Lutheran Church

SANTA MARIA, CALIF.
Rev. Ernest Zoerb, 1401 Christina St. Santa Maria

EDMONTON (N. W.), ALTA., CANADA
Rev. Harvey Neufeld, 11516-134th St., Edmonton

Paul W. Egertson, 6056 Main St., Hollydale, Calif., 7-1-60

Julian L. Erickson, Grygla, Minn., 7-1-60

Orlando K. Hash, 2210, 2-Chome, Sanno, Ota-ku, Tokyo, Japan, 8-1-60

Thomas H. Hoversten, Starbuck, Minn., 7-15-60

Dale E. Jamtgaard, 1236 S. Layton Blvd., Milwaukee, Wis., 8-1-60

Raymond F. Klug, Box 357, Edmore, N. Dak., 7-1-60

Robert L. Miller, 1840 Jersey Ave., Minneapolis 26, Minn., 7-1-60

LeRoy T. Ness, Bruce, Wisconsin, 7-20-60

Alan B. Schmidt, Litchville, N. Dak., 7-5-60

Roger I. Stensaas, Towner, N. Dak., 7-10-60

Want Ads

Rate $1.00 a line, minimum charge $4.00

Wanted to buy: 100 used music ed. Concordia Hymnaries. Please contact Pastor Stanley G. Gunsten, E. 13009 Broadway, Christ Luth. Church, Opportunity, Wash.

For sale: Bronze church bell. Write Mr. Arless R. Markegard, Houston, Minnesota.

For sale: Maple Leaf Luth. Church, Seattle, Wash., Harvey Johnson, Pastor, is offering 6% Building Bonds (12 yr. amortization schedule) to finance a new sanctuary and parish edu. wing. Write Maple Leaf Lu Church, 32 NE and East 100th St., Seattle Wash., for prospectus and application fo

For sale: Bonds for sale in $500 units. M turity from 5 to 15 yrs. Good interest ra Those interested write to Luther Memo Home, Madelia, Minnesota.

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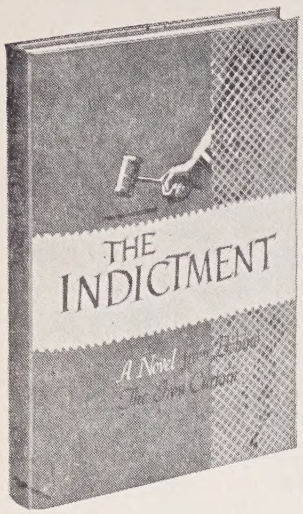

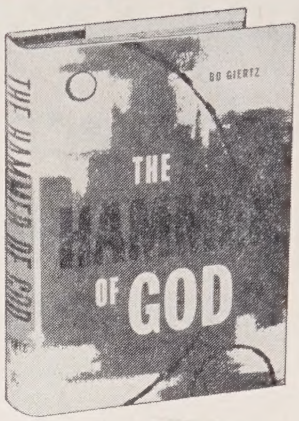

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